

Form of Petition Used by Operative Masons, with Charges and Obligations

It will be of great interest to the craft to learn the ceremonies of conferring the degrees in the Operative Lodges, and to note their similarity to the ceremonies of the Speculative Lodges.

This information has been gathered from many sources but we are indebted to Bro. Geo. Thornburgh, Past Grand Master of Arkansas, for the complete forms of petitions, charges, etc.

The form of the petition to an Operative Lodge for apprenticeship was as follows:

“I,, being the son of a Free Man and years of age, humbly crave to be made an apprentice to the Ancient and Honorable Craft. I am prompted by a favorable opinion preconceived of the fraternity, and I desire full knowledge to enable me to work at the trade. I promise that I will conform to all the ancient usages and established customs of the Order.”

The candidate had to be proposed by one Mason, seconded by another and supported by five more. The application for apprenticeship was posted at the entrance of the quarry or workshop for fourteen days. On three occasions he must stand by his application, when the men are going to and from work, so that all may see him; and if anyone knows anything against him, it must be reported at the head office, and the matter investigated. If accepted, he had to appear on the appointed day—the sixth of the week—at high twelve, at the quarry or workshop. He applies at the door, and is admitted on giving the proper password, which had been given him. He is admitted within the entrance of the Lodge, usually a porch with double doors, and takes an oath not to reveal any part of the proceedings. This is sealed by his kissing the book. The candidate puts his fee on the lower ledge of a foot stone.

It may be interesting just at this point to describe briefly the Lodge room of the Operatives, as they are about to confer the first degree. There are three Masters. They sit in the west so that they face and can see the rising sun. The Junior Warden sits in the north so that he can see the sun at its meridian height, and the Senior Warden sits in the east so that he can see the setting sun. The altar is in the center of the Lodge; over it is suspended the letter G, and the Rough Ashlar stone

is on its east side. There are three Deacons present, one for the Masters and one for each Warden.

Inside the porch the candidate is divested of all money and hoodwinked. Then three men come out of the Lodge, divest him of all his clothes, and dirty him with mud. The doctor then arrives and removes the hoodwink. He is told to "Wash and be clean." The bath is ready and the candidate bathes. Seven times does he dip. The doctor then examines him to see that he is sound in wind and limb and reports him "perfect in all his parts." Then he is elected by the "cleanhand" sign. He is clothed in a white cloak, whence the original symbol of white, signifying a candidate, is obtained, the word candidate meaning literally "I am white." The candidate is again hoodwinked, still clothed in the white cloak. He has also a blue cord looped around his neck, held by a man in front and a man behind, and a second blue cord around his center, held by a man on each side. The neck cord being longer than the center cord, the four men make a diamond, with the candidate in the center. This diamond had a reference to Operative Masonry, and the candidate and his four attendants make "five points," which has another reference to Operative methods.

The candidate now makes application at the inner door. The sword is held to his n. l. b. so as to draw blood. He is then admitted and led to the N. E. corner. Here he is questioned. What age are you? What is your character? What is your knowledge? Where have you been working? Have you been a member of any Guild or Company before? Do you swear you have never been expelled, discharged or "run away" from any work? In all cases of D. and D. I. W. D. you put y. t.? In El Shaddai is all my t. Right. Rise. The brothers in E., S., W., and N. will take notice that _____ is about to pass before them. He is asked if he sees anything. He replies No, and the hoodwink is slightly raised, so that by bending his head a little forward he is able to see his own feet and two or three feet in front of them. He is then cautioned to keep strictly to the rack or tessellated border, and is led once around it. He has put one foot in front of the other, toe to heel, and so on; it is called "end on work," or "work in line." The candidate has to make this perambulation once correctly without failure. From the N. E. corner he goes to the S. E., then to S. W., then to N. W. Then he comes to the Junior Warden, who bars his progress. On due report the bar is raised and the candidate proceeds. Then back to the N. E. corner and to Senior Warden, who bars progress again. On due report the bar is removed and then a strip of scarlet is laid down leading to the Rough Ashlar stone on the east side of the altar, so that the candidate shall not step on the squares of the Mosaic Pavement as he is led to the Ashlar stone. Here he kneels with both knees bare on the rough Ashlar stone, with the left hand S. T. H. B. T. R. R. T.

It is interesting to note that this is still preserved as a sign in the

Lodges under the Scotch Grand Lodge, as well as among the Operative Freemasons.

He then takes the following obligation:

"I,, do in the presence of El Shaddai and of this worshipful assembly of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plasterers and Bricklayers, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, write, print, cut, mark, publish, discover, reveal or make known any part or parts of the trade secrets, privileges or councils of the Worshipful Fraternity or Fellowship of Freemasonry, which I may have known at any time, or at any time hereafter, shall be made known unto me.

"The penalty for breaking this great oath shall be the loss of my life.

"That I shall be branded with the mark of the traitor and slain according to ancient customs by being throattalld. * * * SO THAT MY SOUL HAVE NO REST BY NIGHT OR DAY.

"Given under my hand and sealed with my lips.

"So help me El Shaddai and the holy contents of this book.

The form of these oaths explains the archaic form of the obligation in the Speculative Ritual. People of the Middle Ages believed the soul could not rest unless the body was properly buried, hence the craving was for Christian burial. It is really the remnant of a Pagan idea transmitted to Christian times. The ancient Romans believed that the soul of an unburied body could not pass the Styx for at least a hundred years.

There is no doubt that in ancient times it was contemplated that these penalties should be actually inflicted; indeed, at a time when physical mutilation such as amputation of a hand, and hanging, drawing and quartering were still in our statute books, there was nothing incongruous in such an oath. Papworth and Gould record that in 1099 a Bishop of Utrecht was slain for extracting the grand secret from the son of a Master Mason.

After taking the obligation the candidate is requested to seal it with his lips. As his lips are brought to the book, a large seal of soft wax is placed underneath them; his head is forcibly pushed downward so that an actual impression of his lips is taken by the wax, and his obligation is "sealed with his lips" actually and literally. When the obligation is finished the Master says to the Deacons, "Give light that he may place his hand to the bond." A pen is put in his hand, and he signs the bond, "Given under my hand and sealed with my lips."

The candidate is then assisted to rise with the words, "Rise, apprentice to the Craft of Freemasons."

He is then given the grip, which is the same as that of the Speculatives, only it must be "covered;" and the word is "Jabal." Then the charge is given as follows:

CHARGE TO THE APPRENTICE TO THE CRAFT OF FREEMASONS

1. You shall truly honor El Shaddai, and his holy church, the King, your Master, and Warden; you shall not absent yourself, but with the license of one or both of them from their service, by day or by night.

2. You shall not purloin or steal, or be privy or accessory to the purloining or stealing of the value of six pence from them or either of them.

3. You shall not commit adultery or fornication in the house of your Master, with his wife, daughter or maid.

4. You shall not disclose your Master's or Wardens' secrets or councils, which they have reported unto you, or what is to be concealed, spoken or done within the privities of their house, by them or either of them, or by any Freemason.

5. You shall not maintain any disobedient argument with your Master, Warden, or any Freemason.

6. You shall reverently behave yourself toward all Freemasons, using neither cards, dice or any other unlawful games, Christmas time excepted.

7. You shall not haunt or frequent any taverns or alehouses, or so much as to go inside any of them, except it be your Master's or your Wardens', with their or the one of their consents.

8. You shall not commit adultery or fornication in any man's house where you shall be at table or work.

9. You shall not marry, or contract yourself to any woman during your apprenticeship.

10. You shall not steal any man's goods, but especially your Master's or any of his fellow-Masons, nor suffer any to steal their goods, but shall hinder the felon if you can; and if you cannot, then you shall acquaint the Master and his fellows presently.

11. All these articles and charges, which I have now recited unto you, you shall well and truly observe, perform and keep to the best of your power and knowledge.

So help you El Shaddai and the true and holy contents of this book.

From this charge you will see that the Operative Freemasons require their apprentices to respect chastity of the womenkind of Freemasons. It is also noteworthy that the dame of the house where they hold a Lodge is protected, and she is also sworn not to lead any member of the Craft into sin.

The candidate is then actually presented with his working tools, which are the chisel, the small maul and the straight edge, and is invested with the apprentice's apron.

He is next taken to the N. E. cornerstone. Here he is asked by the foreman how he is going to live until he draws his first week's money. If he says he is poor, then his foreman takes him before the Masters in the chair and reports that he has no means of living. The Masters crave charity for him and a collection is taken on his behalf. (This is, doubtless, the origin of the deposit Speculative Freemasons ask of their candidate.) If, however, he says he has money or will live with his father, no collection is made. For seven years he remains an apprentice, being taught his trade. During this time he wears his blue neck cord as a sign that he is still bound as an apprentice.

This wearing a collar as a sign of bondage is a very old custom. In Anglo-Saxon and Norman days, serfs and bondsmen were accustomed to wear collars of metal securely riveted around their necks. (In many jurisdictions the blue collar is now worn and in some Lodges in Arkansas they are found. They are worn by the officers and the jewels are suspended from the lower end of them.)

At the end of the seven years the apprentice applies to be made free of his bond. The following application has to be posted up at the entrance of the stoneyard quarry or works.

“Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Plaisterers and Bricklayers.

“I,, having well and truly served an entered apprentice to the Craft of Freemasons for seven years, and being to the full age of twenty-one years, humbly crave to be made free of that bond, to enable me to be passed to the honorable degree of Fellow of the Craft of Freemason. I further promise and swear that if once admitted to the fellowship I will forever conform to the ancient charges, usages, and established customs of the Fraternity, as Fellows have done in all ages.”

The applicant has to go and kneel on the same Ashlar he was bound seven years before. The bond is torn up, the blue cord is removed from his neck.

“Rise, free brother; you are now superior to an apprentice, but inferior to a Fellow of the Craft of Freemasons.”

He is then given the pass grip and pass word leading from the first to the second degree. Both are the same as the Speculatives. * * * There again the grip must be “covered.” He then takes a formal farewell of the apprentices, and for the future he must associate with the Fellows.

Before the candidate can be accepted as suitable to be passed to the second degree he has to prepare a rough dressed Ashlar stone as a

specimen of his work. A rough dressed Ashlar stone is the Ashlar as it is prepared in the first degree or apprentice yard for the more expert workman. It is dressed one-sixteenth of an inch too large all over; and this stone has to be prepared by the candidate and passed by the Inspector of Material before the free brother can be passed as a Fellow of the Craft.

When the candidate goes into the second degree Lodge to be made a Fellow of the Craft, he must have this specimen of his work with him. He must swear it is all his own work. "No man hath used a tool upon it." (Here is a hint at the Mark degree.)

At the appointed time, again at 12 noon on a Friday, he goes to the door of the second degree yard and knocks. On giving the pass grip and pass word he is admitted. The Master gives notice, "The Fellows in the E., S., W., and N., will take notice that Brother is about to pass in view before them to show that he is a candidate properly prepared to be made a Fellow of the Craft of Freemasons." He is then led around the candidate's track twice. This time his right foot is put transversely across the axis of the Lodge and then his left foot parallel to the axis of the Lodge. This is "header and stretcher" work, or "one and one," the Operatives call it. He is then led to the altar, where, kneeling on a rough dressed Ashlar stone, on both knees bare, he takes the obligation, as follows:

"I,, do in the presence of El Shaddai and of this worshipful assembly of Fellows of the Craft of Free Masons, Rough Masons, Wallers, Paviers, Plaisterers and Bricklayers here present, promise and declare that I will not at any time hereafter, by any act or circumstance, whatsoever, directly or indirectly, publish, discover, reveal or make known any of the secrets, privities or councils of the Fellows of the Craft of Freemasons which at this time, or any time hereafter, shall be made known unto me. That I will not permit or suffer any laborer to be employed in the proper work of Freemasonry; that I will not work with those that are not free, and that I will not teach laborers and unaccepted Masons, as I would teach apprentices or Fellows of the Craft of Freemasons.

"I further promise and declare that I will strictly preserve the honor of all Freemasons of whatever degree; that I will not commit adultery or fornication with the wife, daughter or maid of any Freemason.

"The penalty for breaking this great oath shall be the loss of my life. That I shall be branded with the mark of the traitor and slain according to the ancient custom.

"Given under my hand and sealed with my lips twice. So help me El Shaddai and the holy contents of this book."

After the obligation it is said to him, "Rise, accepted Fellow of

the Craft of Freemasons.' Then the signs of a Fellow are given. They are the same as the Speculative, the word is "Bonai." This word proves he is a Fellow of the Craft, and means builder. The traditional history is now recited to him by the first Master Mason.

THE TRADITIONAL HISTORY

"Good Fellow of the Craft of Freemasons, you have been passed as a Fellow of this ancient and worshipful Fraternity. It is our purpose to tell you how and in what manner this worthy Craft of Masonry was begun, and afterward how it was kept by worthy Kings and Princes and by many other worshipful men.

"Before Noah's flood there was a man that was called Lamech, and this Lamech had two wives, the one called Adah, and the other Zillah. By his first wife, Adah, he gat two sons, the one called Jabal and the other Jubal. And by the other wife, Zillah, he gat a son, Tubal Cain, and a daughter, Nazmah, and these four children founded the beginning of all the crafts in the world. The eldest son, Jabal, founded the craft of geometry; he had sheep and lambs in the field, and was the first Mason who wrought houses and walls of stone. And his brother, Jubal, founded the craft of music, song of mouth, harp, organ and trumpet. And the third son, Tubal Cain, found out the smith's craft of working in gold, silver, copper, iron and steel and all manner of forging. And the daughter, Nazmah, founded the craft of weaving. These four children knew well that God would do vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had founded on two pillars of stone that they might be found after either fire or flood. The one pillar was made of marble, for that it cannot burn with fire, and the other pillar was made of stone called laternes, for that it cannot drown in any water. Our intent is to tell you truly in what manner these stones were found, on which were written these sciences.

"After the destruction of the world by Noah's flood, the great Hermarives, that was Cubies' son, afterwards called Hermes, the father of wisdom, found one of the seven sciences written thereon, and he taught it to other men. The first of the seven sciences is *Grammar*, and that teacheth a man to speak truly and write truly. The second is *Rhetoric*, and that teacheth a man to speak fair and in subtle terms. The third is *Logic*, and teacheth a man to discern or know the truth from falsehood. The fourth is *Arithmetic*, and teacheth a man to reckon and to count all manner of numbers. The fifth is *Geometry*, and that teacheth a man to mete and measure the earth, and all other things on which science is founded, Masonry and architecture. The sixth is called *Music*, and that teacheth a man of the craft of song, and voice of tongue, organ, harp and trumpet. And the seventh science is called *Astronomy*, and that teacheth a man to know the course of the sun, of the moon, and of the stars of heaven.

“These be the seven liberal sciences of the which all be founded by one; that is geometry, for geometry teacheth a man measure, ponderation and weight of all things on earth; for there is no man that worketh in any craft, but he worketh by some measure; and every man that buyeth or selleth, buy or sell by some measure or weight, and all this is geometry. And the merchants, craftsmen and all other sciences, and especially the plowmen, and tillers of all manner of grain and seeds, vines and plants, and the setters of all manner of fruit, cannot find mete and measure without geometry; wherefore the said science of geometry is the most worthy, as all the others are founded upon it.

“At the making of the Tower of Babylon was Masons first made much of, and the great king of Babylon called Nimrod was himself a Master Mason. He loved well the Craft and made the Masons free men and Freemasons in his kingdom. And when the city of Nineveh and other cities of the East were built, Nimrod, the King of Babylon, sent thither sixty Lodges of his Freemasons to Ashur, the King of Nineveh, his cousin, and when he sent them forth he gave them a charter and a charge after his manner.”

(The second Master gives “The Charge.”)

CHARGES OF NIMROD—SECOND DEGRÉE

“That the Freemasons shall be true to El Shaddai, their King, their Lord and their Masters.

“That they shall truly serve their Masters for their pay, so that their Masters have worship, and all that belongeth to them.

“That they shall ordain the most wise and cunning men to be Masters of the work, and neither for love, riches nor favor set another that hath little cunning to be master of any work whereby the Lords should be ill served and the science shamed.

“That they shall be true one to another, and that they shall live truly together.

“That they shall assemble together once every year, to see how they might best serve the King and the Master for their profit and their own worship.

“That they shall correct within themselves, those that have trespassed against the Craft, so the worthy science be not dishonored.

“To all these charges he made them swear a great oath that men used at that time, and he ordained for them reasonable pay whereby they might live honestly.

“Long after, when the children of Israel were come into the land of Beerhest, that is now called mongst us the country of Jerusalem, King David began to prepare the ground and the stone for the Temple of Jerusalem. And the same King David loved well the Freemasons, and cherished them much and gave them good pay—and the charges right nigh as they be now.

“And after the decease of King David, Solomon, that was King David’s son, performed out the temple that his father had begun, and he sent for Freemasons into diverse countries and lands and gathered them together so that he had four score thousand workmen that were workers of stone, and were all Freemasons, and he chose of them three thousand, three hundred that were ordained to be Masters and Governors of his works.

“And this same Solomon confirmed both the charges and manners that his father had given to the Masons, and thus was that worthy Craft confirmed in the country of Jerusalem and in many other kingdoms.”

ANCIENT CHARGE

TO THE FELLOW OF THE CRAFT OF FREEMASONS.

“1. I am to admonish you to honor El Shaddai in his holy church; that you use no heresy, schism, and error in your undertakings, or discredit man’s teachings.

“2. To be true to our Sovereign Lord, the King, his heirs and lawful successors; committing no treason, misprison or felony; and if any man shall commit treason that you know of, you shall forthwith give notice thereof to his Majesty, his privy councilors, or some other person that hath commission to inquire thereof.

“3. You shall be true to your Fellows and brethren of the science of Masonry, and do unto them as you would be done unto.

“4. You shall keep secret the obscure and intricate parts of the science, not disclosing them to any but such as study and use the same.

“5. You shall do your work truly and faithfully, endeavoring the profit and advantage of him that is owner of the said work.

“6. You shall call Masons your Fellows and Brethren without addition of knaves and other bad language.

“7. You shall not take your neighbor’s wife villainously, nor his daughter, nor his maid or his servant, to use ungodly.

“8. You shall not carnally lie with any woman that is belonging to the house where you are at table.

“9. You shall truly pay for your meat and drink where you are at table.

“10. You shall not undertake any man’s work, knowing yourself unable or unexpert to perform and effect the science, or the Lord or owner of the said work be any way prejudiced.

“11. You shall not take any work to do at excessive or unreasonable rates, to deceive the owner thereof, but so as he may be truly and faithfully served with his own goods.

“12. You shall so take your work that thereby you may live honestly and pay your Fellow the wages as the science doth require.

“13. You shall not supplant any of your Fellows of their work,

if he or any of them hath or have taken any work upon him or them, or he or they stand Master or Masters of any Lord of owner's work, that you shall not put him or them out from the said work, although you perceive him or them unable to finish the same.

"14. You shall not take any apprentice to serve you in the said science of Masonry, under the terms of seven years, nor any but such as are descended of good and honest parentage; that no scandal may be imputed to the said science of Masonry.

"15. You shall not take upon you to make any Mason, without the privity or consent of six, or five at least, of your Fellows, and not but such as is free born, and whose parents live in good fame and name, and that hath his right and perfect limbs, and able body to attend the said science.

"16. You shall not pay any of your Fellows more money than he or they have deserved, that you be not deceived by slight or false working and the owner thereof much wronged.

"17. You shall not slander any of your Fellows behind their backs to impair their temporal estate or good name.

"18. You shall not, without any urgent cause, answer your Fellow Joggledly or ungodly, but as becomes a loving brother in the said science.

"19. You shall duly reverence your Fellows, that the bond of charity and mutual love may continue steadfast and stable among you.

"20. You shall not (except in Christmas time) use any lawless games as dice, cards or such like.

"21. You shall not frequent any houses of bawdery or be a pander to any of your Fellows or others, which will be a great scandal to the science.

"22. You shall not go out to drink by night, or if occasion happen that you must go, you shall not stay past eight of the clock, having some of your Fellows, or one at the least, to bear you witness of the honest places you were in, and your good behavior to avoid scandal.

"23. You shall come to the yearly assembly, if you know where it is kept, being within ten miles of the place of your abode, submitting yourself to the censure of your Fellows, wherein you have to make satisfaction or else to defend by order of the King's laws.

"24. You shall not make any mould, square or rule to mould stones withal, but such as are allowed by the Fraternity.

"25. You shall set strangers at work, having employment for them, at least a fortnight, and pay them their wages truly; and if you want work for them, then you shall relieve them with money to defray their reasonable charges to the next Lodge.

"26. You shall truly attend your work, and truly end the same, whether it be task or journey work, if you have the payment and wages according to your agreement made with the Master or owner thereof.

"All these articles and charges, which I have now recited unto you,

you shall well and truly observe, perform and keep to the best of your power and knowledge. So help you El Shaddai and the true and holy contents of this book."

Then the third Master, addressing the candidate, says: "The traditional history and the charges which have just been so ably delivered to you are the foundation stone, the commencement of the Worshipful Society of Freemasons, in all parts of the world, and in all ages." The new "Fellow of the Craft of Freemasons" is now invested with the Fellow's apron and is presented with his actual working tools, which are the plumb, the level and the square, another straight edge, and the perfect Ashlar square, which is a wooden frame with the ends overlapping like an Oxford frame, being the exact size of a royal cubit, or $21\frac{7}{8}$ inches inside. He is now a free man and a Freemason, and in olden days became a free man of the city or town in which he had been apprenticed.

When he begins to work in the Fellow's or second degree yard, he is told to commence in the N. E. corner with the new Fellows and there he is taught to make his rough dressed Ashlar stone true and polished. Then his perfect work has to be submitted for inspection and to be tried. If the work is satisfactory, he is given the word "Giblim," which means perfect stone squarer or expert Mason.

With this additional or superior word, Giblim, he also has an additional sign given to him of which there is no trace in the Speculative Ritual.

The sign is given by placing his left arm and hand, with thumb extended, in a perpendicular position, pointing upward, and his right arm and hand, with thumb extended, in a horizontal position. Thus he represents all three of his new tools, the "square" by the angle of 90 degrees formed by his two arms, the upright of "plumb rule" by his left arm, and the "level" by his right arm.

Having made his test piece which has been passed by the Inspector of Material, and having served for a year as a Fellow, he is now eligible to apply to be advanced to the third degree, that of a Super Fellow. The following form has to be filled up and posted at the yard or quarry entrance:

"Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

I,, having well and truly served as a Fellow of the Craft of Freemasons for one year, and being of the age of twenty-two years, humbly crave to be advanced to the honorable degree of Super Fellow of the Craft of Freemasons.

“I further promise and swear that if once advanced to the third degree of the fellowship, I will forever conform to all the ancient charges, usages and established customs of the Fraternity, as Super Fellows have done in all ages.”

THE SUPER FELLOW'S THIRD AND FOURTH DEGREES

The word “Giblim” and the sign described in the last chapter, left arm perpendicular and right arm horizontal, are the pass word and pass sign leading from the second to the third degree; and the perfect Ashlar stone the candidate has himself made is the proof for advancement to the Super Fellows or third degree.

The Operative third degree and the first part of the modern Mark degree corresponding to the old Mark Mason of the Speculatives are so very similar that a Speculative Mark Mason would find himself quite at home in the Operative work. The word and sign of the Operative and Super Fellow or third degree is the same as the Speculative Mark degree.

It is obvious that this precludes a Speculative Mark Mason from describing the ceremony fully in print. The Super Fellow is allotted his Mark, and as a Super Fellow he is charged to produce “fare work and square.”

In this degree the candidate is led around the Lodge three times and he takes his obligation on the polished Ashlar stone with both knees bare.

“Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

“I,, having well and truly served as a Super Fellow of the Craft of Freemasons for one year, and being of the age of twenty-three, humbly crave to be further advanced to the honorable degree of Super Fellow Erector of the Craft of Freemasons.

“I further promise and swear that if once advanced to the fourth degree of fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Super Fellow Erectors have done in all ages.”

The next degree for the Operative Free Mason is that of an Erector, still Super Fellow, but one who is qualified and entitled to erect and put in position on the site the stones prepared in the first, second and third yards and marked in the third stone yard. This is the Operative's fourth degree. The Super Fellow Erector ascertains from the marks the exact position in which each stone is intended to be placed.

This is very similar to the second part of the modern Speculative

Mark Mason's degree, corresponding to the old Speculative Mark Master's degree; which again precludes a Mark Mason from describing the ceremony fully in print.

In the square division it is the chief N. E. corner headstone that is missing, and in the arch division it is the keystone of the arch that has been lost. The moral is the same in both cases. "The stone which the builders refused is become the headstone of the corner." The Arch Masons reject the corner stone, and the Square Masons reject the keystone.

In the Operative account it is the negligent mark man who neglected to mark well who are "hove over" with a thirty-cubit drop, and form the completion sacrifice; which is certainly in accordance with the spirit of the times of the building of King Solomon's temple.

In this fourth degree the candidate takes his obligation on a perfect polished Ashlar stone, both knees bare as before, and he is led around the Lodge four times. The work and sign are the same as in the Speculative Mark degree.

All Operative Freemasons have these two Mark degrees, although the Mark was struck out by those who formulated Modern Speculative Freemasonry in 1717.

The majority of Operative Freemasons do not proceed beyond this, the fourth degree; as to take the fifth degree, that of Superintendent, requires considerable technical knowledge.

"Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

"I,, having well and truly served as a Super Fellow Erector of the Craft of Freemasons for one year, and being of the age of twenty-four years, humbly crave to be raised to the honorable degree of Intendant of the Craft of Freemasons.

"I further promise and swear that if once raised to the fifth degree of fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Intendants have done in all ages."

THE OVERSEER—FIFTH AND SIXTH DEGREES

There is no degree in Speculative Freemasonry exactly corresponding to the fifth degree of Superintendent in Operative Freemasonry, although Overseers are used in the Speculative Mark Master.

The ceremony is, however, somewhat similar to the appointment and investiture of officers at a Speculative installation meeting. Every officer is examined as to his knowledge—actual technical knowledge—and has to take the officer's oath and be installed in his chair.

“Application to the Masters of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers, and Bricklayers.

“I,, having well and truly served as Intendant and Superintendent of the Craft of Freemasons for one year, and being of the age of twenty-five years, humbly crave to be exalted to the honorable degree of Passed Master of the Craft of Freemasons.

“I further promise and swear that if once exalted to the sixth degree of the fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Harodim have done in all ages.”

The next Operative degree, that of a Passed Master, sixth degree, requires still more knowledge than the fifth degree. A man who takes it—and the number in a Lodge is limited to fifteen—must be able to conduct building operations and generally understand his profession thoroughly, consequently requiring much more technical knowledge than does a craftsman. He has to be able to lay schemes, draw plans and take complete charge of a department. The Senior Passed Master is really the Deputy Master. His Masonic title is Adoniram. He is practically general manager and works manager and is responsible to the three Masters. The word of this degree is “Harod,” plural “Harodim.” The fifth degree Mason is led around the Lodge five times and the sixth degree Mason six times.

THE THREE MASTERS—SEVENTH DEGREE

The last and final, or seventh, degree is that of a Grand Master, of which there are three. These correspond in some measure to the Speculative Grand Master, Pro Grand Master and Deputy Grand Master in England, and to the Grand Master and Grand Wardens in this country. They represent Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif. On being admitted to this degree each Master is led around the Lodge seven times.

The first and second Grand Masters hold office for life, or until superannuated. The third Grand Master is ritually slain on the 2nd of October, and a fresh one is appointed every year.

“Application to the Masters of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

“I,, having well and truly served as Passed Master and Deputy Master Mason for five years, and being at the age of thirty-five years, humbly crave to be enthroned in the honorable and exalted degree of Master Mason of the Craft of Freemasons.

“I further promise and swear that if once enthroned in the seventh

degree of the fellowship, I will forever conform to all the ancient charges, usages and established customs of the Fraternity, as Enthroned Master Masons have done in all ages."

In filling the "Certificates of Character and Skill" for the foregoing, the only acceptable character is that found in II Chronicles, chapter 2, verses 13 and 14.

"A cunning man, endued with understanding."

"Skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him."

Attention is called to the plan of the sixth and seventh degree lodges. The Masters' chairs are in the west, on a raised dais with seven steps, each step representing one of the Masonic sciences—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Adoniram, the Deputy Master, is just within the sixth degree Lodge room, and there are three pillars, hexagonal in shape, in the Lodge room, one in front of King Solomon in the west, another in the northeast, and the third in the southeast. The one in the west represents Mount Moriah, the one in the northeast represents Mount Tabor, and the one in the southeast represents Mount Sinai.

On ordinary occasions the seventh degree of Grand Master's Lodge is opened by the three in private, and the sixth degree or Passed Master's Lodge is opened by them in the same manner; then the door or screen or curtain between these two Lodge rooms is opened and work goes on. But when the annual assembly or one of the three great commemorations is to be celebrated, then the Sanhedrim must be opened by these two degrees together and conjointly.

At the Sanhedrim there is no Warden present as such; King Solomon occupies the central seat of the Master's chairs, with Hiram, King of Tyre, on his right, and Hiram Abif on his left hand. The first Master asks the second and third Masters if they agree that the Sanhedrim be opened; on their acquiescence all members of the sixth degree must prove themselves members by forming in three and make the word Sanhedrim by each giving a syllable in turn.

It is in this Sanhedrim that at the foundation commemoration in April the first Master says, quoting I Kings, chapter 5, verses 3, 4 and 5, "Thou knowest how that David, my father, could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side so that there is neither adversary nor evil occurrent. And behold, I purpose to build an house unto the name of the Lord my God, as the Lord

spake unto David, my father, saying, Thy son whom I will set upon thy throne in thy room, he shall build an house unto my name."

He then commands a levy of men, verse 13, "A levy out of all Israel; and the levy was thirty thousand men." And according to I Kings 6:7, that "neither hammer nor axe nor any tool of iron shall be heard in the house while building." This necessitates the marking of the different parts."

Next the sixth degree Masons have to get out plans and specifications and make all arrangements.

Then follows the ceremony of the founding and construction of the temple.

At the dedication commemoration the same process of opening the Sanhedrim has to be gone through. In this ceremony the occupant of the chair in the southeast acts as chaplain, and represents Jachin, and is regarded as being placed on Mount Sinai. The occupant of the chair in the northeast represents Boaz, and is regarded as being placed on Mount Tabor. The hexagonal pillars in front of them as they face the west bear the same names as the occupants of the chairs, and the Operatives point out that the Scriptural narrative in I Kings 7-21 confirms their arrangement as King Solomon stands in the west and faces east, "And he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz."

The Grand Deputy Master, whose chair is at the feet of the three Grand Masters, hands a blue cord up to King Solomon, who fixes it to the pillar in front of him by passing it around it, and commands that it be carried to Boaz, who fixes it to the pillar in front of him, then it is carried from Boaz to Jachin, who fixes it to the pillar in front of him and sends it back to King Solomon. Three separate persons take the three angles, and these, when handed to the first Master, acting as King Solomon, must add up to 180; if they do not, the ceremony must be repeated. This blue cord is regarded as the great line of communication between the three great mountains or high places, Moriah, Tabor and Sinai.

The Operatives further explain that the first Master represents the King, and that as Jachin was High Priest at the time of the dedication, so he represents the Church, and Boaz, the founder of the Royal House of David, represents the State, so that King and Church and State are all represented and are all united by the symbolical blue cord.

At the end of the ceremony of dedication the first Master goes in state to the pillars at the east end; as he stands facing them he points with his right hand and says, "This on my right hand I name Jachin," and pointing with his left hand, "This on my left hand I name Boaz." The Goldsmith's Guild, which is represented, then fixes a gold plate

on each pillar bearing its name, and the first Master, representing King Solomon himself, fixes the last gold bolt. These plates are fixed on the bases of the pillars and on their east side, so that all entering see the name as they approach. The first Master then raises his hands and his eyes to heaven, and addressing El Shaddai, says, "I have completed the work that my Father commanded me to perform." The grand sevenfold salute of the Grand Masters is then given to El Shaddai twenty-one times, thus: Seven times, then a pause and seven times again, and then a pause, and seven times again. Then first Master blesses the congregation, who all stand up according to I Kings 8:14, "And the King turned his face about and blessed all the congregation of Israel; (and all the congregation of Israel stood)."

Then the special sign of the triangle is given. This is done by putting the tips of the thumbs together, the thumbs being held in the same horizontal line, then join the tips of the forefingers together and you get as nearly as possible an equilateral triangle; bring the hands in front of the face so that the two eyes look through the triangle thus formed. The word J. A. H. is uttered and the sign of dispersal, You can go, is given.

"The work is finished." Then the Sanhedrim is closed, and after that the seventh degree and sixth degree Lodges. This ends the ceremony.

The fifteen articles in the old charges for the Master are as follows:

1. He must be steadfast, trusty and true; pay his fellows truly, take no bribe; and as a judge stand upright.
2. Every Master (that is a Mason) must be at the general congregation, provided he be told where the assembly shall be held; except to have reasonable excuse; is disobedient to the Craft; is with falsehood overtaken; or sickness disable him from attendance.
3. The Master must take no apprentice, without good assurance he will dwell seven years with him in order to learn his Craft, as with less period his services might be unprofitable.
4. The Master must be careful not to make a bondman his apprentice, or take him out of covetousness, as the Lord he is bound to may fetch him wheresoever he goes, and if captured in the Lodge much inconvenience might result, since all Masons that were there would stand together as companions. For more ease, then, the apprentice should be taken of higher degree, and it was in older time written that he should be of gentle birth.
5. The apprentice must be of lawful blood, and the Master shall for no advantage make one that is not perfect, which means that he must have his limbs whole.
6. The Master shall do the Lord no prejudice, to take for his apprentice, as much as for the Fellows, who in their Craft are quite

perfect, which he is not. But the apprentice shall be informed that his pay shall soon increase.

7. No Master, out of fear or favor, shall either clothe or feed a thief, neither shall he harbor thieves, nor him that hath killed a man.

8. The Master may change any man of Craft, who is not so perfect as he ought to be, and take in his place a more perfect, that is skilled man, as the former, through recklessness, might do the Craft little honor.

9. The Master ought to be wise and discreet, and should undertake no work that he cannot both perform and complete. Also, it should be equally to the profit of the Lord and Craft, while the ground ought to be well taken, so that it may neither "Fle" nor crack.

10. No Master shall supplant another, or any man that hath taken a work upon him, under penalty of not less than ten pounds (on being found guilty) to him who first took the work in hand. For no man in Masonry shall supplant another, except the execution be such that it turn the work to naught; for the man who begins a work, if "he be Mason good and sound," had the right to bring it to an end.

11. The Master shall be both fair and liberal, and must prohibit any Mason from working at night, unless in the pursuit of knowledge, which shall be sufficient excuse.

12. No Mason shall deprave his Fellow's work, but recommend it with honest words and assist him in improving it.

13. If the Master have an apprentice, he must instruct him fully in the points, so that he may have fully learned his Craft, withersoever he may go.

14. A Master shall take no apprentice, without making proper provision that he shall learn of him within his terms of servitude "diverse points."

15. The Master shall take upon himself no false maintenance, nor for any reward maintain his Fellows in their sin. Neither must he suffer them to swear any false oaths.

The fifteen points for the Craftsman accompanying the Master's articles are as follows:

1. The worthy Craftsman must love well God and the holy church, the Master he is with and his Fellows also.

2. The Mason must work truly on the work day, so as to deserve his pay for holy day.

3. The apprentice must keep his Master's counsel, and also that of his Fellows, closely. The privities of the chamber he must not lay bare, nor tell to any man whatsoever he hears or sees done in the Lodge. The counsel of hall and likewise of bower he must also keep inviolable.

4. No man shall be false to his Craft, or maintain an error against it, neither shall he do any act to the prejudice of his Master or Fellows. The same injunctions apply to the apprentice, though "under awe."

5. The Mason must take the pay ordered him weekly, but the Master, before the ninth hour, i. e., 3 p. m., must warn those for whom he hath no further employment, and to this direction they must submit without strife.

6. Love day shall only be celebrated on a holiday, or when the work has come to an end.

7. No man shall lie with his Master's wife, or with the wife or concubine of his Fellows.

8. The Mason must be faithful to his Master; a true mediator between his Master and his Fellows; and to act fairly by both parties.

9. The Stewards of the hall are lovingly to serve one another, to see that every man is charged alike; to pay for all victuals consumed, and to keep full and good accounts.

10. If a Mason lead a bad life, and slander his Fellows without cause, he shall be cited to appear at the next assembly, and unless he attend must forswear the Craft, and shall be punished according to the law established in the old days.

11. A Mason who is well skilled in the Craft, and sees his Fellow hewing a stone, which he is in a fair way to spoil, should help him without loss of time, if able to do so, and also instruct him how to do better, so that the whole work may not be ruined.

12. At the assembly there shall be, besides the Masters and Fellows, many great Lords, the Sheriff of the county, the Mayor of the city, Knights, Squires and Aldermen. The ordinances then made shall be put into effect by them against any man belonging to the Craft, who if he dispute the laws so enacted, will be taken into their keeping.

13. Each Mason shall swear not to be a thief, nor to succor anyone in his false Craft.

14. Each Mason must swear a good true oath to his Master and Fellows present at the assembly. He must also be steadfast and true to all the ordinances; to his liege Lord and King; and to all the points heretofore cited all shall swear the same oath of the Masons, be they willing or unwilling, to these points that have been ordained by good authority; and if any man be found guilty in either one of them he is to be sought for and brought before the assembly.

15. Should those that shall be sworn to observe the ordinances made at the assembly, before the great Lords and Masters, before named, be obedient to the resolutions there passed, and the same be proven openly at the assembly—except they be willing to make amends for their faults—then they must forsake the Craft, refuse to

work in it, and swear never more to use it. Not unless they subsequently make amends will they be allowed to resume their Craft; and if they will not do so, the Sheriffs shall arrest them and put their bodies into prison, and take their goods and chattels, holding themselves and property at the King's will.